ASTROLOGIE

Proved to be the old

Doctrine of *Demons*, professed by the worshippers of *Saturne*, *Jupiter*, *Mars*, *Sunne* and *Moone*.

In which is proved

That the Planetary and fixed Starres are the Powers of the ayre, which by Gods permission are directed by Satan the chiefe Power thereof, by meanes whereof nothing can by their Configurations be foreseen but by Satan.

Farther,

As Satan directs the ayery powers to act by in the unbelievers according to his will, so God before the Gospel used the Ministry of the Elect Angels to direct the Starry Powers for the good of his, and so in the state of Antichrist.

After the fall of Antichrist, and in the true Church still God immediatly Rules the Powers by Jesus Christ; and in the thousand yeares Satan is to be bound, he shall not act by the Starry Powers to deceive the Nations more, when the Demon Doctrine, by which the world three thousand yeares hath been deceived, shall cease, with the Doctrine of Antichrist, the Learning profest in Academies of *Aristotle*, &c By which untill the Devill is bound he deceives the Nations.

Written by an unworthy witnesse of the truth of God,

JOHN BRAYNE.

LONDON;

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Johan. Pic. Mirand. in Astrol. l. 12. *cap.* 4. speaking of the Zodiac.

Hanc divisionem quasi natura non Arbitrio factam, & quot jam partes ipsi finxerant sibi, tot influxuum vires & proprietates diversas esse decreverunt, tum pro numero signorum duodecim loca divisere, sex supra finitorem, sex infra, sunt sex quoq; signa sub terra, sex supra semper revolvuntur. Ita magno errore definitum observandum; Inprimis sub quo loco quo signo planeta collocaretur, alias enim ad influendum pro loci signiq; varietate vires adipisci, &c.

Hermes.

Μία φυλακὴ εὐσέβεια, εὐσεβὴς γὰρ ἀνθρώπῳ ἔστε δαίμων κακὸς ἔστε εἱμαρμένη κρατεῖ. θεὸς γὰρ ῥύεται τὸν εὐσεβῆ ἐκ παντὸς κακοῦ, τὸ γὰρ εἶ καὶ μόνον ἐν ἀνθρώποις ἐστὶν ἀγαθὸν εὐσέβεια.

Porphyr. Cited by *Euseb. volum.* 6. *Evangelicæ præparationis*, Say's, that the gods in the Oracles by the Motion of the Starres did foretell things to come; as when *Apollo* was askt when a woman with childe went with a male or female, and told another, that an ill day was at hand to him, which *Saturne* and *Mars* had together agreed on. A Souldier askt him why in such perill he should stand upon the matter (the Question was about a thought he had) who answered him that *Mars* being the Lord of his Geniture stirred him up to it. And in another Answer; To day, says he, it is best for me to say nothing of the way of the Starres; upon which, says *Eusebius*, *Stellarum motu impeditur.*

TO

TO THE *ASTROLOGERS*,

Συν τοις προσεχουσοις ταις διδασκαλιαις των δαιμονιων.

1 TIM. 4. 1.

With those that give heed to the Doctrine of Demons,

Greeting and good will in the Gospel of God.

FRiends, I write not this for any offence taken from you, or doe I write it to give offence to you; but out of unfained love to God and the Gospel, with a tender care of the good of your soules, and spirits, and bodyes. This onely I crave, that as I write without prejudice, so that you also will reade the same. I have writ nothing out of bitternesse of spirit, if any thing seeme harsh to you, know, there is no more intended but an honest handling the word of truth, and plaine dealing with the souls of such as it doth concerne; which ought to be desired of all, in our converse about the things of God, to be in him that speaks for God. Now so it is that a whiles *Astrologie*, called *Christian Astrologie*, was with some delight looked on by my selfe, but when I considered the *Demons* in ♄ ♃ ♂ ☉ ♀ ☿ ☽ their Starrs, with the *Heroes* and *Heraes* in the *Asterisms*, with the τα ζωα in the *Zodiac*, & the Doctrine, God in mercy undeceived me, and therein bound to seeke the promoting of the same good to others also.

1. That *Jupiter* and *Mercury* are the Demons the Scriptures speake of, appeares, *Act.* 14. 11, 12. Where the *Lystrians* tooke *Paul* and *Barnabas* for their Gods, calling *Barnabas* Jupiter, and *Paul* ερμες *Hermes* or *Mercury*. And from the Doctrine of *Demons* they thought *Paul Mercury*, from his being chiefe in delivering the Message. And for *Diana* αρτεμιδος, which is the Moone, the *Ephesians*, Act. 19. 27. she is called a Goddesse, she had her Temple, and was esteemed of great Magnificence, so that *Asia*, and all the world worshipped her, *Acts* 17. 19. *Athens* was αρειον παγον, a hill, where his Altar was.

2. They had their Priests, of which I take *Dionysius* called the

Areopagit to have been a Prieſt of *Mars*, there were the Prieſts of *Jupiter*, Acts 14. 13. who ſacrificed Oxen to them, but to *Saturne* and *Mars* were men ſacrificed.

3. Theſe Prieſts were thoſe men called *Flammins*, and the old *Aſtrologers* call Philoſophers, who to keepe the people in a way of worſhipping of them, did teach that for doctrine to men that this day by tradition hath been continued and received for *Aſtrologie*, which is no other then the Doctrine of Demons.

4. This will appeare, *Act.* 16. 18. in that the *Athenians* called *Pauls* preaching Chriſt a ſetting forth ſtrange Demons, he ſhewing Chriſt a man dyed and roſe againe, was in heaven and did miniſter ſalvation to men; which proves a cuſtome among them of ſetting forth their Demons, called by the Apoſtle *the Doctrines of Demons*, that is, of men-gods, ♄♃♂☉♀☿☽ for which they were *Magi*, wiſe men, Seers, that did thus ſet out the Demons doctrine to the people, and as there Prophets or Diviners predict things thereby.

5. Theſe Demons had their Starres in which they were ſuppoſed after death to be in, and thereby to act on men as when they were alive. Thus the *Magi*, Matth. 2. 2. *Where is the King of the Jewes, we have ſeene his Starre and are come to worſhip him*; the King is diſtinct from the ſtarre, ſo that there is the Demon or Heroe his Starre. The Doctrine of the Demon, and the *Aſteriſms*, doe ſo prove one the other, that one being granted, the other cannot be denied; as if the higheſt of the Planets be *Saturns*, then *Saturn* is ſuppoſed to be in it, and the doctrine of that Starre holds forth the Demon *Saturn*, not the ſtarre; and ſo of *Mars*, *Venus*, &c. For the nature of the ſtarre is not knowne but by the nature of the Demon, who is onely deſcribed in the Doctrine and Emblem.

To which Demons after the way of Heathens the houres of the day, the dayes of the weeke, and yeares of the world, and Climates of the Earth, and Cities of the Nations, are ſaid to be ruled and ſubjected in the Demon doctrine.

In oppoſition to which Lords, for ſo the Aſtrologers ſay of ♄♃♂♀☉☽ that they are Lords in Genitures of Houſes, of Eclipſes, and have dominion in ſuch Quarters of the world, and over ſuch part of mans life, &c. in directions, 1 Cor. 8. 5, 6. *There are many are called Lords, but to us is but one Lord Jeſus Chriſt*, oppoſing

opposing Christ worshipped to these Demons the Heathens then worshipped, and eate and dranke the bloud and flesh sacrificed to them, 1 *Cor.* 10. 21. & 8. 10. Which was done in the Temple built to ♃ &c. In which was an Idol where he was supposed to be in on earth as in heaven in his starre, which meat so sacrificed & sold by their Priests to such as sold meat in the shambles, was an offence to the Saints.

It is superstition and condemned of God to name the names of these, how then to name the day from them, and to give the Rule of its houres to them? Why ☽ on the first day must have the first houre at ☉ rising and begin the government of the day when she is in opposition to us, and not seen by us, appeares not to me, but to confirme a Heathenish observation of the day to the Moone, and the Doctrine of *Diana*, and the preserving of her Magnificence; for as God had a day of rest to his service, so the Demons had theirs, on which, men, devoted to them, did visit their Temples, and did sacrifice to them on their Altars. Some Astrologers have said the seventh day was observed by the *Jewes* in honour of ♄, and that we sin not keeping it.

To bring the people thereunto they did no other but hold out to them, how they were preserved by them, and how their punishments came from them, and good was conveyed by their Starres to them, hourly, daily, yearly, as in the Doctrine of *Astrologie* is set forth. Which was the tye they had to binde them to their worship and service. *Acts* 19. 27. *Asia and all the world worshipped Diana* the ☽; sure the Nations that call the second day ☽ day, did worship the ☽ on that day in time of these names.

6. To hold out this distinction of the god *Demon* and his Starre as distinct by the Scripture, see *Acts* 7. 43. *And ye retooke up the Tabernacle of Moloch, and the starre of your god Remphan. Moloch* was the Demon, *Saturn* whose starre was *Remphan*, that is, the highest of the Planets, according to the *Arabian Dialect*; so that there was the god, the Tabernacle, and the Starre, as distinct things, the worship was set up, the Tabernacle, the influence ascribed to the Starre as the meanes thereof, and the worship given to the Demon.

7. Whereas the Scripture says, *I would not ye should have fellowship with Demons*, 1 Cor. 10. 20. Now where one acknowledging the Demons in their Doctrine, in their dayes, in their rule,

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in their Characters, in their names, in the ſtarres as theirs, be not a having communion with them or no; Its good to conſider, *Levit.* 18. 3. and to ſpeake and foretell by their rules, *Deut.* 7. 4.

8. In the Conjunctions, Retrogradations, and ſeveral aſpects of the Planets in the doctrine of Demons, is held out what men (acted, as they ſay, by them) would produce among themſelves, as if old men, melancholy, envious, &c. having the diſpoſition of ♄ ſtirred up in them according to the emergencies of the times; ſo men borne under *Mars*, having a ſpirit of warre and bloud in them, are by the influence of *Mars* ſtirred up to warre and revenge. So thoſe borne under *Venus*, are as by a ſpirit of venery lead to dalliance, delights, neatneſſe; and *Mercury* to the god *Demons*, a man-ſervant, to the goddeſſes a female, who as their ſervant is nimble witted to councel the worſt and pleaſe the beſt, being of a falſe and treacherous ſpirit: ſo of the Men of the Moone, the Sunne, &c. Now the difference if it be about Dominion with the ☉, about women with *Venus*, or Prieſthood with ♃ and *Saturne*, be of the one ſide, and thoſe acted by him, and ♂ on the other ſide with thoſe acted by him, the Judgement will be what the event thereof is, ſay they, if ☿ have a hand in the buſineſs, unleſſe ♃ by a △ prove a Moderator, if it be but in a ſquare, its but as it were, ſay they, a falling out, and not as in an ☍, or an open defiance; to which in agreements they compare the ✶ and △ the ſignes, where fixed or moveable, helping in the Judgement, in the undertaking whereof,

1. There is not onely *ſcientia*, the art and rules therein:

2. But there is required in the man a ſpirit inclined to, and acquainted with, or acted by the Influence of *Mercury* and ♃ in a prophetick way, which differs from the ſpirit of divination, the one immediatly, the other mediately, by rules predicting things, as in that *axiom*; *a te & a ſcientia*, the knowledge without this ſpirit is nothing.

3. This ſpirit is as much to inquire into the ſtate of affayres in the world below, as well as in the configurations of the heavenly bodyes above; for it is confeſt that grounds of this art doe depend upon experiences; theſe things would require a volume, but my intent is onely in a generall way how they are oppoſed, and what oppoſed, and what God allowes of in the

Starres,

Starres, sayes *Mirandula*; *Ptolemeum plus conceptui quam genituræ tribuisse.*

1. The seven Planets are Gods creatures, called by *Jude*, πλανῆται ἀστέρες, erring Starres, because of the irregularity of their motion, sometimes direct, then stationary, then retrograde, opposing, conjoyning one with another, as friends and foes.

2. By these Planets power and operations, the change of seasons, and ayres, and weathers, are produced, usually called by the Astrologers, in receptions, oppositions, and other configurations, *apertio portarum*; but in the word they are indeed said to be *the powers of the ayre*, Ephes. 2. 2. Signifying that the heat, the cold, the moyst, the wet, the dry, the winde, the snow, the hayle, and exhalations are produced or wrought by these in the ayre, as heat in the rising of the great Dog-starre.

3. By the ayre these powers worke on the earth, and on man composed of the Elements themselves were first made of, as by a tacture the Starres applying themselves by the ayre to the severall bodyes of men as they agree with, or are contrary to them, to sickness or health.

1. Hence some are sayd to be σεληνιαζεται, Moone struck.

2. Others are sayd, &c.

4. The soules being *ex traduce*, their Influence extends to incite some joy, hate, feare, wrath, as the temper of the body is first wrought on.

5. And because man consists of a spirit immediately given of God, and not made of the matter other Elementary bodyes were of, remaines unwrought upon by them, as being above them, and not to be corrupted by them.

6. To all these Satan he adds his operation, *Ephes.* 2. 2. who is the Prince or chiefe of the powers of the ayre, who workes with them, or by them.

7. On the children of disobedience he thereby works according to his will, 2 *Tim.* 2. 26. and therefore as a spirit he is said to worke it on the spirit, the body, the soule, he directing their influences according to his severall purposes; hence in Scripture, *Matth.* 12. 29. the world is called the house of Satan, the severall Orbs or Sphears as the upper Roomes, the earth, the Sea, &c. the under Roomes thereof, in which he governs and rules the men of the world, and being called powers in heavenly

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places, *Ephes.* 6. 12. Shews that not as by a Law but by power he rules the powers of the ayre, assisting him thereto, on the Inspection whereof at best doth depend the Judgement of the Starres, as it relates to Satan, and wicked men. Not that I denie but the influence of the Starres may alter the state of Gods Elect in their bodyes to health or sickness; but free from that power of Satans acting them on him, they being redeemed from the world, and power of Satan, unless God permit him for some particular ends. Hence the scars in the bodyes of men under the severall Constellations are from them as naturall without the coactings of Satan, it being common to Elect and Reprobate.

8. In these very operations of Satan, the divine providence no lesse appeares then in the powers of the ayre, they not having power to act in the least, or over the least, beyond the limits of Gods permission; says the Astrologer, *Deus regit astra*, yea *Demonem cum astris*, Christ when he stayd the winds and seas, he shewed his power over the powers of the ayre.

9. It seems to me God sends out the Elect Angels to direct the powers of the ayre to the good of the Saints, *Heb.* 1. 14. and to keep them that they dash not their feet against a stone in all their wayes; as the evill Angels on the Reprobates, by whom God as vessels of wrath fits them for destruction.

In *Jude* 9. the good and evill Angels contend about the body of *Moses*, God not suffering the bodyes of Saints to be demonized, as *Saturne*, *Mars*, *Venus*, *Diana*, *Mercury*, theeves, whores, murtherers, &c. Spirits onely fit to set out wicked men by, and not good men, *Rev.* 12.

10. I have read with admiration, *Heb.* 2. 5. *He hath not subjected the future government to Angels.* (Vide *Hieronym. in Gal.* 4. 3.) *Necesse esse priusquam quis credat in Christo, illis arbitris, viz. Angelis gubernetur.*

1. Implying that the government of the natural state of men in the world is subjected to Angels, as the Astronomers say.

2. In what Saints are naturall if subjected to good Angels.

3. That the government to come, that is, in Christ, hath other power, *Heb.* 6. 5. called *the power of the world to come*, and not that of the ayre, which is ministred by another Spirit, even that of God, as they are of another house, & another houshold, even

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the house and houshold of God, redeemed from the world, and the power of Satan to God, *Act.* 26. 18. That he is denied to act in them as before, whiles they lived according to the Prince of the power of the ayre.

11. Satan is called *the God of this world*, 2 Cor. 4. 4. and *Mat.* 4. 8. shewing Christ all the Kingdomes of the world, and the glory of them, saying, *He would give it him if he would worship him.* How farre God may make use of Satan in the preferment and fall of some by the powers of the ayre, inciting men thereto, or how farre he may permit him to doe it on others is not cleare, but we may see it in the Contracts of mean men with him to be advanced to the Papacy, and other dignities in the world.

And indeed in this sence by this Doctrine I suppose *Balam* is called a Prophet, 2 *Pet.* 2. 16. who went to the high places of *Baal*, and in Answer to the seven Demons built seven Altars, and offered seven oxen and seven Rams, when the Angel of the Lord, yea the Lord himselfe opposed him and his Demons with the spirits, so that he cannot divine against him, his eyes in former divinations were shut, but now opened. Its notably sayd in *Jude* of the Antichrists Ministry, that they are ὡς πλανῆται, as if they had as men the influence in their way on the world as all the Planets in Heaven had, acting one whiles as ♄, anon as ♃, then as ♂, anon as the ☉, and then as ☿, Retrograding, opposing and joyning one with the other, and ingaging the world with them; of which see my expos. on *Jude*. Now as for the true Ministry, *Rev.* 1. 20. They are sayd to be held in the right hand of Christ.

Againe, whereas by ♃ is understood the Demon of Priests and Lawyers, and the Astrologers have predicted their fall, which will be most certainly accomplished; it proves that that Romish Ministry, as the *Flammins*, who were first understood hereby, are of the house and government of the world, as they were, or the divination were nothing, and under the powers of the world.

That which is eminently considerable to prove what I have said to be truth, is this, the time is come in which Satan is binding, that he cannot deceive the Nations any more, *Rev.* 20. 2. In which he is not permitted to direct the Planetary influences as before; for whereas before in the same Conjunctions and Eclipses he so ordered the same, that he advanced error, and the Rule of his Kingdome by it, yet now he being bound the Influ-

ences of the powers of the ayre are such on the inferior bodyes as utterly dissolve the frame of the government of the old world, Monarchy, Peers, Priests, People and servants, so oppose one another, that the Rule is dissolved, for the Ruler thereof being captivated, he cannot deceive the Nations with the Name of Liberty, or shew of Religion, or the pretext of succession, nor will any wayes of reconciliation serve the turne, a signe of which binding appeares in the liberty granted Religion, which Satan in Kings, Priests, People, have alwayes untill now opposed, persecuted, &c. which binding continues a thousand yeares, and being loose by the powers of heaven he deceives the Nations againe. Now the Lord Jesus, *Matth.* 24. with the signes in Heaven, shall be a shaking of its powers, which produceth a change in the powers below, signified in the warre between Nation and Nation, which will be done in such a way then as never was, when mens hearts will fayle them for feare, looking for those things were to come on the earth, *viz.* in the dissolution comes on the στοιχεια, the order and rule thereof, out of which confusion ariseth the redemption of Gods people.

Note, among these Demons some are fortunous, others Infortunous, others between both. By which meanes the persons, states, natures and conditions come largely to be treated of in this Doctrine of Demons. And to hold up the honour of the fortunes, say they, they would doe good oft-times did not the Cacodemons hinder, and oppose, and destroy the good they intended; by which one was beloved, the other feared.

2. God in Scripture gives the ends of the Starres creation to be three.

1. For light.

2. For seasons, as summer and winter, autumne and spring, to sow, to plant, to reape. *Lactantius* summer is from day, winter from the night.

3. For signes of drought and raine, heat and cold, winde and snow.

1. Hence the Scripture speaks of the Starres *Cisti*, which wee prophane the Scripture by calling them *Hyades*, from the Demon Doctrine, which are in the *Asterisme* of the *Bull*, and are to be read the unconstant ones, because they rising signified the unconstancy of the weather.

2. By

2. By the other כימה which was as prophanely read *Orion* which is an *Asterism* of a Heroe, and pertaines to the Demon Doctrine, is a great prophanation of the word, the Originall understood would set out to us in the Starres the signes of the weather they brought with them, which were better Astrology then the other, and as much as need be knowne.

3. These *Asterisms* continued in our translated *Bible*, corrupt the Text, and the understandings of men, and seems to owne the Doctrine of the *Demons*, then which God hates nothing more, *Zeph.* 1. 4. God would cut off the Remnant of *Baal*, the name of the *Chemarims*, the Priests, and the worshippers of the host of Heaven, with such as swear by the Lord and *Malcham*, in which *Baal* hath his *Chemarims*, his Priests, his host, his worshippers, and those swear by him, & all distinct, yet relating one to another, and in that sence depend one upon another, among whom some swear by the Lord and *Malcham*. As among the *Corinths*, some drinke of the Cup of the Lord, and the Cup of Devils; so now may it not be as dangerous to professe the Gospel, and heed the Doctrine of *Demons*, much more to professe the one, and practise the other.

4. We not calling them by their proper names given them of God, agreeing with their nature *materiæ*, but by the names of *Demon* gods, given them by their worshippers, yea more using the Characters to distinguish them by that did set out the vertue of these Demons to the world, as ♄ represented in a sithe which *Saturn* carried in the hand of his Emblem; thus ♂ *Mars* is represented carrying in his hand a whip, and *Mercury* with ☿, with his staffe of Serpents, &c. Now so farre is this Demon way owned by us.

1. God is induced to leave and deliver men up to Satan to deceive.

2. Satan is ingaged and at liberty in respect of us yeelding to the temptation.

3. In respect of the rest of the Demon Doctrine, to lead us where or unto what he please thereof.

5. In the *Cabal* of *Astrologie*, they rest not in the Philosophy of the *Flammins* or Priests of the Demons, teaching by the Starrs and the Doctrine of the *Asterisms*, but proceed to the *Chemarims*, *Zeph.* 1. 4. That in the government these Demons are assisted by

Angels: Every Planet, say they, hath his presiding Angel, and Legions of assistants imployd by him, which Angels I take to pertain to the retinue of the god of the world, called *Secundarian Intelligences*: The good Angels are onely sent out to minister to the Elect, and not otherwise.

These Angels or Spirits are said to perfide 354 yeares 4 moneths.

1. The Angel or Spirit of *Saturn* is *Oriful.*
2. *Zathariel* the Spirit or Angel of *Jupiter.*
3. *Samael* the Angel of *Mars.*
4. *Michael* the Angel of the Sunne.
5. *Gabriel* the Angel of the Moone.
6. *Anael* the Spirit of *Venus*, the Starrs, and the Spirit at least.
7. *Raphael* the Spirit of *Mercury* or Satan acting by *Mercury.*

Now it being so that to each of these Spirits there are so many millions of attendants, as some Authors report, as it is said, *Heb.* 12. 22. The Saints coming to God, come to an innumerable company of Angels. It seems in like manner the Astrologer coming in every figure to the seven Demons, and in them come to an innumerable company of *Chemarims*, which are above his Starres, and Priests, when he need take heed of the great attendants about him.

In going from the first Generall of Astrology the seven Planetary Starres, we come to the second, by the Demon Doctrine divided into two general parts.

1. The *Zodiac* or Circle of Living Creatures, called *Signifer*, which containes the path of the Sunne his course, compleating the yeare by his ascending its southern latitude, and descending to its North latitude from the Equinox.

2. The *Asterisms* contained in the Heavens between the *Zodiac* and the *Poles*, North and South.

For the Zodiac.

1. By the doctrine of *Demons* those twelve *Asterisms*, the *Ram* ♈, the *Bull* ♉, *Gemini* ♊, &c. which are all said in Heaven to be alive and acted by the spirits of the gods, placed them there, having their Characters, Starres, Influence, &c. as the Heroes, but Inferior to the Demons, who gave them their being there.

2. As the soule of the Rams and lesser Sheepe is in the Ram above, & all small Cattle, and the soules of Oxen, Horse, Cows, were in the Bull; above of maidens and women in *Virgo* above, and of men in *Gemini*, and *Sagittary*, *Aquary.*

3. Hence

3. Hence in the *Zodiac* the twelve signes divided into twelve equall parts, containing thirty degrees, make the foure quarters of the yeare by its triplicity, of which some are beastial, human, double bodyed, &c. Of the nature of fire, fiery, of the nature of water, watery, airy, earthly. Some are moveable, others fixt, then common, &c. but to come to the doctrine.

1. *Aries* the *Ram* by *Demon* doctrine came thus to Heaven; an *Indian* wanting water, a Ram rose out of the Sand & brought him where water was; for which the man askt of *Jove* he might be placed among the Starres, which to this day is called *Aries æquinoctialis*.

2. By the Demon doctrine men borne under the signe of this Ram, are of the nature of a Ram, beastly, rash, lascivious, unconstant, of a hot and dry constitution, it being the Demons *Mars* house, and he there, it makes him worse.

3. An Eclipse in *Aries* in the 8 house or 6. brings a rot on the lesser Cattle, *Aries* afflicted, as if the soule of these below suffered in the soule of the Ram above, but if it fall in *Taurus*, then it falls on great Cattle, and why, because it happens in *Taurus*, the Bull carried *Europa* into *Creet*, and placed by *Jupiter* in Heaven, now in its affliction proves the affliction of all the cattle called greater on earth.

4. No man can shew any reason why in these divisions of Heaven, the greater or lesser Cattle should suffer in Ecclipses more then in other, but by the tradition onely taken up upon the aforesaid doctrine and fables of seduced men, as all lyes doe come from the Devill.

5. Nor can any reason be given why that *Asterism* should be placed in that part of Heaven, and not in the place of the *Asterisme* of *Leo*, onely it is the Doctrine of *Demons*, delivered by the *Flammins*, and Poets fictions, and by tradition conveyed to us.

6. *Aries*, though not knowne to be the first on no better ground, rules the head of man and beast, say they, the nature of *Aries* fits best the head.

7. In a revolution if the house of *Aries* have a fortune in it, well placed in the 6th, it will goe well with the Farmer in his lesse Cattle, as if when its well with that Ram above, it cannot choose but doe well with the rest below.

8. The *Astrologers* not willing that the Basis of the art should

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seeme to arise from this dunghill, say, that the signe is called the Ram, because that the Starres in Heaven make up the forme of such a like body in Heaven, which *Piccolominus* denies.

1. Concerning which none of the Ancients ever did assert, much lesse goe about to prove, but positively conceived it to be that Ram living in heaven placed by the Demon for his good to the man in heaven.

2. Nor is it possible, through the multitude of Starres therein, and the distance of the place, and the greatnesse of the space allotted to the body of the Ram, for any man by all the Instruments of the world to prove the thing.

3. It best agrees with the doctrine that it should be a Ram indeed, by which the good or evill should fall on Creatures of the same kinde, and not the forme of a Ram shadowed in the scituation of Starres.

Sagittarius by the Doctrine of *Demons* is a double bodyed signe, partly humane, partly beastiall.

The divine Doctrine says thus; one *Croton* nurst by his Mother with the Muses, was through their prayer placed among the Starres, who because he was much addicted to hunting of beasts, had this various forme assigned him, with a bow in his hand shooting at the beasts he hunted; he is said to be famous for the honour he gat at the *Olympicks*.

1. Hence as it is the house of *Jupiter*, its a Regal signe.

2. Because bicorporeal, in Ecclipses, men suffer, and because he rode on horseback, braying beasts suffer.

3. It being the ascendant in a Nativity, it inclines a man to hunting, and makes him a good horseman, and gives valour.

4. Now why men and beasts must suffer more under this signe then another, is no reason but from this Demon doctrine.

5. In the first 10 degrees men, in the second beasts, because man part was first in the *Asterisme*, the beast last.

6. Why the second *decanat* should pertaine to beasts, and not the third, the second and third relating to that part of the *Asterisme*, is beastiall, cannot be any reason given but tradition from the Demon Doctors.

7. If any plead, experience proves it, which is no more but the proofe of the Demon doctrine tradicted, though against reason. And let it be in all meekness considered where the Learning

ing of Poets in our Grammar schooles, of Astrology and Philosophy, of *Aristotle* in the Academies, be not the way to Atheise men by learning, when the cry of the world is, if this learning cease we shall return to Atheism, when the learning and knowledge of the word is looked on as nothing, laid aside as insufficient without this to compleat a people; to the contempt of God, his wisdome and word.

8. That *Crotons* fable is the ground of Demon doctrine from the *Asterism* of *Sagittary*, is cleare; for if they destroy the *Asterisme* and its double bodyed forme, the ground of the doctrine ceaseth.

9. *Abram* was before *Croton*, and the *Olympicks*, who acknowledged not *Belus* a Demon, though borne in his raigne, he could not *Saturne*, who was son of *Janus*, who lived in the time of the Raigne of the *Judges* in *Israel*, and *Jupiter* his son long after the death of *Moses*, whose body Satan had a designe on to have demonized by the people, so that he could not deliver this doctrine to the people, and indeed to make them authors of this doctrine were great iniquitie, and to make their memory cursed, which God made blessed among the Saints. Astrologie beginning about *Nebuchadnezzars* dayes, as *Picus Merandul. lib.* 12. *cap.* 2.

10. What is sayd of these two *Asterisms* is in the same kinde to be proved by any or from any of the rest by the doctrine declaring the Demon.

11. That the seven Planetary Starres should rule as Lords in the 12 divisions of Heaven, called signes, as Lords in their houses, who in their Starres are so farre below them in the inferior Orbes, especially if considered that the powers of heavenly bodyes are emitted downward and not upwards, acting on homogeneal things of their nature below, and not on themselves, who are not subject to corruption or change, so that it is more proper these Starres in the *Zodiac* should rule the Planets then the Planets rule them, and that by them they emit their vertue to us.

Onely this is understood, that the Demons though their Starres be the Planets, their houses are above, as their places of aboad, out of which as out of their store they distribute to every native as they please.

These

These 12 signes in the Erecting of figures in genitures, Revolutions and horary Questions are cast into 12 houses.

1. All the Demons save the Sunne and Moone have their day-house and their night-house, whence by the Planets they emit their vertue, so that the doctrine altogether holds out the Demons to doe all, and nothing to be done without them, and therefore to say that when they speake of *Saturn*, they intend nothing but the highest of the Planetary Starres, for *Saturn* as a Demon rules in the two signes of the *Zodiac* ♑ and ♒, which are not in nor of the supream Planet.

2. To advance the Demons honour in Genitures, *Mars* by *Aries* formes the head, *Venus* by *Taurus* formes the neck, *Mercury* in *Gemini* formes the shoulders and armes, &c. by which doctrine there was a tye on all to serve and worship them.

3. For the well being of men borne in time of the agrement of the Demons to blesse him, out of the first house one bestowes his education, out of the second another bestowes on him wealth, out of the 6. another gives Cattell, out of the 5. another children, out of the 10 honour, out of the 11 friends, &c. so that whereas the native came naked out of the womb, the Demons out of their houses as out of their store furnish him with all things, which tyes the man to give all to their worship.

4. If a native borne and Markes in the 7th, he stirres up lawsuits against him and envies, *Saturn* in the 12. imprisons him, *Mercury* in the second ♐, and the *Dragons* tayle makes him poore and foolishly wast his patrimony, especially if conjoyned with other Starres of the nature of ♄ and ♀ or ♂ and ♄, which is enough to make a Heathen adore the Infortunes or the Cacodemons for feare.

In Horary Questions about sickneſſe.

The Demon doctrine teacheth thus, if the Lord of the 6th be a fortune, and in a moveable signe in △ to the Sunne or Moone in his owne termes at the question, its a signe the man will quickly recover, *& e contrario.*

1. Note, let the Starre of ♄ be where it will, yet *Saturn* if the ascendant be *Aquary*, is sayd to be Lord, in which is proved that by *Saturn* is meant the Demon not the Starre, the Starre being in his Orb as in his Center cannot be sayd to delight in *Aquary* more then in ♑, and its usuall to say by the ♀ lady of ♂

is the first in a scheam; R. in the 10th, they sayd the Lady of the first is in the 10, which is not to be answered by the figure of *Metanomia subjecti*, but that where the Starre is, the Lord is also.

In opposition to these Demon Lords, the Scriptures say to us, *There is but one Lord*, if so, *Jupiter* is none, nor *Mars*, &c.

2. When they say *Venus* delights in mirth, feasts, musick, dauncing, neatness; is any so simple as to thinke the starre is addicted thereto, or are they not according to the doctrine say that *Venus* was so when alive, and being in the starre as a soule in the body, by its influence effects the like in the Natives borne under her dominion, so that were the men deliver'd this doctrine alive, they would admire to see their meaning so corrupted, and Demons so deluded.

They say in the firmament are degrees, light, darke, pitted, deep increasers of fortune, &c.

In the course of the Sunne appeares no such matter, it onely tends to exalt the *Cabal* of *Astrologie*, the Scripture tells us, *the heaven is stretched out like a Curtaine, or a line*, that implyes plainnesse, and in that it is a body not of differing substances, there is no cause of inequalitie.

If they say they are not really deep or pitted or darke, but are supposed, so it proves the doctrine fictious and uncertaine in the very grounds, what then must the doctrine thence deduced be?

The chiefe of the Planets fortitudes, his exaltation is the greatest, which gives him foure essentiall dignities.

1. The Sunnes exaltation is in the 19 of *Aries*, say they.

2. The reason why that is his exaltation, they say, is, because he was in the Creation placed in that degree of heaven.

1. For which they have no more but a meer conjecture to prove it, which is too weak a ground to carry foure dignities in a Judgement, and sets out the uncertainty of its foundation.

2. Why the first day it enters the Equinox should not be the degree of its exaltation, or why it should not be exalted in *Libra* as soone as in *Aries*.

3. Or why it should not be in that part of heaven they assigne him for his house, viz. *Leo*, since that in the Creation every herbe had his seed, as in summer time, and not as in spring time.

4. Whereas they say in ♈ the Sunne increaseth the dayes,

therefore his ascention must be there; true, in the North Latitude it doth, but shortens them in the South: They in the South plead that in *Libra* it lengthens their dayes, and therefore its ascention by the same reason to them must be in *Libra*, as to us in *Aries*.

Here by the by, I thinke good to shew how the Demons are made tutelary gods, every City his Demon, & Angel, and Starre, and signe to rule it from the first laying its foundation, and the Planet then reigned, as ♈ for *London*, &c. whose Lord is ♀, so that as our Cities are our gods are.

As for the Tearms *faces* and *peregrinations of the Planets*, they are meerly of the *Cabal* of *Astrologie*.

Say they, a Native borne under the first of *Aries* ♃ directs the first 6 years of his life, the next 8 ☿, the 7 following ♀, and then ♂ the 5 after, and ♄ the last 4. in which to increase the esteeme of the Demons they are beholding to them all for bringing up of a childe onely, the ☉ and ☽ excepted, who are mentioned in the faces onely, which makes the ☽ so often peregrine, in which he is as a man therefore to be turned out of doore, and not cared for then as the other Demons, when indeed they are more beholding to them then to all the other Demons and Starres.

Albumazes cites five opinions of the Tearms, the ground of which is that the *Philosophers*, *Magi* or *Flammins*, by experience found a Planet was of more force then out of a weak ground to give dignities by. *Bonatus* saye, there were two opinions of them, one of the *Ægyptians*, the other of the *Chaldes*, and that *Ptolomy* followed neither, but the sayings of some Auncients he found in an old Booke.

Quest. Which of these 9 opinions was best, had most experience, which men commit to *Ptolomy's* Judgement alone, and follow him who left the practice of the *Ægyptians* and *Chaldeans*, who were the first Inventors of it, vid. *Picus Mirand. lib. 6. cap. 17.* From these tearms arose the ground of the Planetary government of the world 354 yeares; in which I wonder at 3 things.

1. That the order of their succession in reigne is not observed but inverted.

2. That the Planets not having equall tearms should reign equall yeares.

3. That the ☉ and ☽ not having tearms should governe the world,

world, as those have them, is a hanging over of the building of Astrologie.

Heare what a *Florentine* Predicant says of the doctrine; *Super planetam veneris venus ipsa erecta appareat, crine subtili, sparso, effigie pulcherrima cultu mulieri miro ornato modo vestibus talibus circumamicta qualibus Nymphæ circumamicuuntur.*

A latere planetæ Martis Mars armatus ardenti insideat equo Juxta planetam Jovis sedes eburnea posita sit super quam Jovem deorum maximum (ut falso apud Gentiles) locato qui Jupiter planetam suum pedibus tangat ipsoq; pro scabello utatur. And in the like manner he says of the other Planets, which clearely proves the doctrine distinguisht between the Demon and his Starre among the old Astrologers, and the new doe the like in their saying when the Planet is in a figure in the house of another Planet, they say the Lord of the ♄ is in the 6th or the like, which is more then the Planet indeed, the Lord and the planet also by the new doctrine, though not so clearly confest by them.

As for the difference among Astrologers about the number of the Sphears, their motions, the motions of the fixed Starres, who say the eccentricks, concentricks, epicicles, retrogradations, trepidations, are fables of the Poets, and not of God, nor nature, and by his owne experience he saw it built onely on Imaginations, as *Agrippa* of the vanity of sciences on Astronomy.

He observes on Judicial Astrologie the ground of its uncertainty, in that the planetary influence (as is confest) doth not constrain but incline, but Satan by these powers of the Starres rules in the sonnes of unbeliefe, as the Prince of the powers of the ayre. But who are, and who not believers is the Question, and makes the Judgement voyd, the good Angels using for good the planetary Influence to Gods, as the evill Angels for evill to his; he sayes the beginning and the end of the houses is not agreed on. I desire this above all to be looked on, that whereas the conjunctions of the Starres to naturall men may stirre up an inclination to this or that, yet what use Satan will make use of the influence in this man what on that, is above all the art in the world, to which the Starres say nothing, and must produce an Impossibility in all men of giving Judgement by the Starres, even to natural men, then how farre God by a speciall provi-

dence shall order their influence, restraining or over-powring Satan and the Starres, as in the case of *Pharaoh*, is another means to prove the vanity of Astrologie. And to say that any of the Starres as the first planetary Starre, or the third called *Mars*-starre, or that they are misfortunes, is a dishonor to God, who made all good, onely by sinne that that was good is by a Judgement of God become evill, the evill is in us not the Starres, to make one a whores starre, others, a theeves, or murtherers, is abomination. *Lactantius de Orig. Erroris cap.* 17. *de dæmonibus inventa sunt Astrologia aruspicina oracula necromantia, &c. Idem ibid hi sunt qui fingere Imagines & simulacra docuerunt qui ut hominum mentes a cultu veri Dei avertent & fictos mortuorum regum vultus & ornatus exquisita pulchritudine statui, &c.*

As *Picus Mirandul. lib.* 3. *cap.* 7. makes it an argument against Astrologie in their falsly asserting ♄ to be cold, *Mars* hot; sure to me the seeming difference in the colour is not sufficient to prove the variety of their nature onely, by an instinct God hath infused into them a power to act on the inferior bodyes, without such mixt qualities as in mixt bodyes, as of the Sunne שמש *illic ignis*, so all the other with the Sunne are of a pure Elementary nature, who by the Creators will, by its heat cherisheth all things in the earth as in the womb of nature, helping her to bring out and perfect her fruit by the helpe of the Moone.

The Moone with her influence no lesse effects its operation on the sea, then the Sunne on earth, which depends not on the watrinesse or moystnesse of her nature, but the Institution of God, God impowering her as a power of the ayre; so the winter cold from *Saturn*, winds and raine by the celim, &c. are not to be applyed to their mixt qualities, which cannot according to nature be found in simple bodyes. But the ordinance of God who did by a decree appoynt summer and winter, to fulfill whose will these by his providence are directed, though in the fulfilling whereof he useth Satans power and malice as his servant therein. My intent is not to write more of that truly noble *Picus Mirand.* but refer you to his 12 learned books.

Againe in that a great part of Astrologie pertains to Elections of houres and dayes to begin and doe businesses in, its vanity appeares.

1. Time is Gods; *Times and seasons are in the Fathers hands.*
2. To observe times, not onely holy, as feasts, &c. but as that

one

one time is better then another to doe a businesse in it selfe without relating to other adjuncts and concomitants, and in particular cases onely, is indeed a thing the Scripture condemns as a superstitious vaine and evill thing.

2. God says, a man should doe things *while it is in the power of his hand*, that is opportunitie, *for who knows what a day may bring forth*, Prov. 27. 1. The Astrologer puts a man on deferring many dayes to doe his businesse, as pretending a knowledge, what dayes, times and years will bring out, and say it is not in the power of their hand to doe it as yet, such and such will oppose and hinder, but at such a time it will be good.

3. Things are appointed to time, in which they are to be so, that time is not a thing to be disposed of by Election; for that a man may thinke he hath time, indeed he hath none. Time in a speciall manner being reserved in Gods own hand, as a peculiar means to dispence his providence: and therefore *James* hints at such like presumptions in men, *saying to morrow we will goe* (as if one time were better then another) *to such a Citie as our direction guids us to, and continue there a yeare*, the time of a promising revolution, *and get gaine*. After all which he says, *James* 4. 13, 14. *Whereas ye know not what shall be to morrow. What is your life? it is but a vapour*, on which depends all the purposes and actions of man, if he fayle his very thoughts cease and dye with him. *Ambrose*, *Austin*, *Tertullian*, *Bazill*, *Chrysostome*, and others, condemned it.

According to the Doctrine of Demons in the 9 spheare are 48 *Asterisms* or bodyes placed in heaven by the gods sonne *Heroes* and *Heraes*, and other creatures and Instrumente, who for some especiall good done or found in them, were as by a reward placed there, who have their Starres placed in them, by which they act as soules by their bodyes on things below.

1. Who are sayd to participate of the nature of two Demons oft-times are said to be of the nature of ♂ and ☿. ♀ and ♄, ☿ and ☿ ☿ and ♃.

2. When the Planets are in Conjunction with any of their own nature, they are as men of one minde agreed on the worke intended good or evill, and so act the more vigorously, the *Demons* helped by the *Heroes*.

1. *Merach* is in the *Asterisme* of *Andromeda*, in whom she acts,

and

and is of the nature of *Venus*, that is, inciting to neatneſſe, luſt, and pleaſure, ſhe was the wife of *Perſeus*, placed in heaven by *Minerva*, now ♀ in ☌ with *Mirach*, it is as if *Venus* & *Mirach* beſtowed their wits and time to make the native neat, and incline him inwardly to love, and adorne him with beautie.

2. *Regulus* ſayd to be of the nature of ♃ and ♂, ſignifies indeed the true nature of a Lions heart, which they ſay is the Lion *Hercules*, ſhewed in the *Nemean* forreſt.

3. He that is borne the 24 of ♉ aſcending, is inclinable to wantonneſſe, becauſe of the *Pleiades*, who are ſaid to be the 7 daughters of *Atlas*; now he that hath the ſpirits of 7 wenches working in him or upon him, cannot chooſe but be a wanton, eſpecially if ♀ be with them in Conjunction. If the head of *Meduſa* aſcend, the Native is addicted to evill, and ſubject to violent death, which is but *Meduſa's* ſtory revived againe in the Native.

4. *Orion* in the 17. ♊ is ſayd to ſharpen the wit, if according to the fable *Orion* was the ſonne of *Jupiter*, *Mercury*, and *Neptune*, three of the Gods, and pertakes of all their natures, and makes the Native pertaker of his, who withall was a cunning huntſman, and placed in the heaven by *Diana*, who yet was ſayd to have his being from urine.

Let me deale plainly, and freely deliver my ſoule before God in this thing, Satan by theſe fables could not delude men if he did not know that the Influences of the heavenly powers of the ayre then inclined not men to ſubtilty more then other times, and thereby ſeduced men to believe theſe lyes, and worſhip the Demons, as if it were from them and their adjutors the *Heroes*, which things were firſt under theſe fancies delivered by Satan.

2. Satan deceives by the very word of God, much more by the Planets, Starres, and powers of the ayre, which he could not doe, but by the Doctrine of the Demons, and lyes of Poets in this way.

3. One cauſe that induceth me to thinke the ſame, is, becauſe that that part of knowledge remained in man that was of God, is loſt or adulterate, for what the Starres, *Job*, *Micha*, and others mention, are, & in what part of heaven, none of the Aſtrologers, *Jews*, or other know not nor agree upon, but altogether *Jewes* and *Gentiles* are now lead by this Demon diſcovery of heaven, and its powers and order, which are lyes and fables, and means of Idolatry and Superſtition.

The

The lesser Dog starre in ♋ called *Procion*, the dog of *Erigonus*, signifies a petulant sawcy fellow, prone to anger, rash and giddy, how this sets out the nature of a little waspish Curre, who doth not see, so that the man is as if *Procion* lived, acted, and ruled in him.

Hercules ♌ 18. Induces spirit, valour, audaciousnesse, mixt with cruelty and rashnesse, what doth this doctrine but set out the *Heroe* his life and agreeing with it, and now his starre must he living in it induce the Native borne under it thereto. Whose Ensigne in heaven is the Lions skinne he slew in the *Nemean* forrest, and placed among the gods for his valour.

The *Scorpions* heart starre signifies a rash ravenous headstrong person, destructive to himselfe by obstinacy. The Demon doctrine says thus; That *Orion* boasting of his strength said, no beast could kill him, this *Scorpion* then rose out of the earth, and slew him. *Orion* with a Dart slaying him also, *Jove* placed the *Scorpion* among the Starrs for a Document to mortals not to presume above their strength.

The *Eagle* 26. ♑ a bold confident valiant person, never yeelding, guilty of bloudshed. This Eagle, *Jupiter* placed among the Starres for carrying *Ganimydes*. How the doctrine and the nature of an Eagle agrees, who apprehends not, which made the *Romans* to carry for their Ensigne in warre the Eagle.

The Dolphin from the 9 to the 15 of *Aquary*, portends one of simple looks, chearfull, delighted in pleasing sports of double intentions, speaking one thing, intends another. The Doctrine says thus; *Arion* a cunning harper desired of the Saylors that were casting him into the Sea, that he might play on his Harp first. When the Dolphins came and sported about the Ship, he cast himselfe on the back of a Dolphin, who carried him to the King of *Corinth*: The Dolphin dying, the King erected a Statue to the Dolphin. The Marriners returning said, *Arion* was dead and buried, who by the King were commanded to swear by the gods in the Dolphins Image that *Arion* was dead, when *Arion* came out of the Image of the Dolphin, for which *Apollo* caused *Arion* and the Dolphin to be set among the Starres.

1. The naturall form of the Dolphin is a simple looked creature.

2. Delighted in the pleasing sport of a harpe.

3. I

3. In the Image appearing a Dolphin not able to discover ought.

4. But in *Arions* coming out of him put in by the King, was another thing intended then to the Marriners appeared.

5. It is easie for a man to prove Astrologie from all the other *Asterisms* to be nothing but the pure doctrine of the Heathen Demons.

6. My appeal is to you Astrologers, if you received any foot-step of your Astrologie in the *Asterims* doctrine or practice, from the Scripture? or where you have in the foundation, practice, or doctrine declined the Heathens in their delusions?

I come now to speake of the state of Saints as in communion with Christ in the true state of the Church, how farre they are above the powers of the ayre, and how subject to them.

1. They are said not to be of the world, as Christ is not of the world, *John* 17. 16. That they cannot be looked on as in that capacity.

2. They are delivered from Satan, *Acts* 26. 18. so that though the starres have an Influence on their earthy part, yet is is without the direction of Satan, his power acts not with the powers of the ayre.

3. They are of another world, called *the new Heaven & Earth*, *Rev.* 21. they themselves are new creatures, so that the heavenly bodyes doe in another then ordinary way act on them as harmlesse, as holy, and sanctified to them.

4. *Heb.* 6. 5. This new heaven is that that is called *the world to come*, in which are powers proper and distinct from the former,

1. Satan hath no power there, *Rev.* 12. 7. The good Angels of God direct for them the starry powers for good to them, as the evill to evill in the old world.

2. Whereas in the first world out of the Church-estate the government of the world was commisted to Angels, the state of the Church is not, *Heb.* 2. 5.

1. As under the Law, *Dan.* 12. 1. In the 9 of *Jude*, as in the Church Wildernesse estate, *Rev.* 12. 7.

2. As in the world estate, *Ephes.* 2. 2. 2 *Tim.*

3. Now in the Church estate, when Satan is cast downe, comes

the

the power of God, authority of Christ, and Kingdome of God, as ruled in another & more immediate way then before of God, he living in, walking and dwelling in them, so that as concerning them, *old things are past away, all things are become new*, Rev. 21.3.

4. Consider whether it be not a just judgement of God that such as observe the Names of the Demons dayes, and their doctrine, should be acted by Satan at his will for giving heed to them, when *Cyrus*, *Julius Cæsar*, and others, that heeded them not, though Heathens, were made successfull against the predictions of Astrologie.

5. It is emphatically spoke, *Rev.* 11. 17. Thou hast taken to thy selfe thy great power, and hast reigned when the Kingdoms of the world are the Kingdomes of the Lord, & his Christ; God then takes the government from Angels to himselfe.

6. Thus it is clearly predicted, *Isa.* 9. 6. *The government shall be upon his shoulders*, untill the Church estate it is committed to Angels after the Lord Jesus is received he governes those that receive him, *Joh.* 17. 11.

7. It is easily apparent, for after the sanctification of the heart by the powers of heaven, a proud heart by nature is the most humble when changed, the most uncleane naturall heart made holy, is most chast, so, &c. the world is overcome in him, and to him, Christ hath redeemed him from his vaine conversation, that the ayrie power, nor Satans cannot act in him.

8. The Starres and the powers of the ayre are in themselves good, and doe not stirre up to warre, lust, or other evill, but as they meet with corruptions in mixt bodyes, and as they are directed by Satan, & managed to further his designs in the world on all occasions, which is unpossible for man to know but by Satan.

9. And the reason is because Satan as he is a power himselfe, and the chiefe of the powers of the ayre, by his power he doth direct & over-rule the other naturall powers to serve his temptation, as every occasion requires, and as every individual natural person is to be wrought upon.

10. Christ prayed the Father to keepe those are his, *Joh.* 17. 15. *I pray not that thou wouldest take them out of the world, but keepe them from the evill.*

1. ἐκ τοῦ πονηροῦ, may be understood from the evill one.

2. By Evill of the world, if it be understood in a larger sence, it then comprehends sinne, and the meanes of it, whether it be by Starres or else.

3. In that he sayd, *I pray not that thou take them out of the world*, it shews that they are under the Influence of the heavenly powers, as well as others, they only are kept from the evill of them, others are not.

4. That these powers may occasion corruption in the bodyes of Saints, and ordinarily by their influence, as the meanes thereof bring forth death, in or on them, I see no reason to denie, they having mortall and corruptible bodyes. Yet so as,

1. It is not mixt with any power of Satan.

2. This acting of these powers is free from evill, it is not the evill of the world to Saints, but it is gaine to them, as all other things in the world are theirs, so death in this kinde is theirs also.

5. God himselfe undertakes in the new world to give every good thing to the Inhabitants thereof, and against and above the ayery powers, to make a mans enemies to be at peace with him; as in the case of *Jacob* and *Esau*, *Jacob* and *Laban*. Yea God himselfe, *Hosea* 2. 20. God will make a Covenant with beasts, fowles, creepings things for them, and warre shall cease: let the starry powers meet and oppose, and square againe, it will be nothing.

6. Then the heavens will speake for the Saints, not against them, the earth, the corne, the wine and oyle, will heare *Jezrael*, as if *Jezrael* should then be beloved of them, and as if in nature since the fall men were beloved of them, *Hos.* 2. 23, 24.

This is excellently set out in that the Starres are said in their order to fight against *Sicera*, as it were God directing those heavenly powers to worke feare in the one, and at that time God wrought valour in his peoples hearts, *Judges* 5. 20. Which I would rather read, the *Starres in their way fought, &c.* That is, in the way they fight, and signifies, that they have a way of fighting against such as God imploys them, or from their influence or powers. And that they fought for *Israel*, God by his Angel directing them, as *ver.* 23. *Curse ye bitterly, sayth the Angel of the Lord, &c.* The Angel helped them by the Starry powers, and declares a curse on the Inhabitants for not helping them.

7. The ground of this appeares, becauſe Satan being bound a thouſand yeares, *Rev.*20. 2, 3. the world will be free from his power and malicious actuating the ayery powers, they then acting in their owne way and nature, as in the Creation, and directed by Gods immediate providence to his, and the Miniſtry of his Angels to others, who will no more be eſteemed as fortunes and infortunes to men.

8. In this binding the doctrine of Demons ſhall ceaſe, and Aſtrologie ſhall be laid aſide, for Satan hath not deceived the Nations more then by the Demon doctrine, and the doctrine of Antichriſt by Aſtrologers and Antichriſt Miniſters, both which in the binding of Satan ceaſe, together with the Human teaching of *Ariſtotle* in the Academies, by which the world hath been much ſeduced.

9. Whereas before the binding, Gods Elect were delivered from him, but after that the very world in generall ſhall be delivered from theſe wayes of deceit, a thouſand yeares after which he is to be looſed a little, all which proves the binding hath not been as yet, for Satan did never deceive the world more then ſince the dayes of *Conſtantine*, when they ſay he was bound, theſe being the dayes of the Reigne of Antichriſt, after whom the whole world followed.

Note; As the Kingdome of Satan and Chriſt differ, and Chriſt and Satan, ſo the powers differ, one is a power acts by darkneſſe, the other is a power acts by light, one to deceive, the other to direct.

1. Between theſe powers is an enmity; as it is ſayd, *The wiſdome of the world is Enmity with God*, James 3. 15. Says, *it is earthly, ſenſuall, Deviliſh, but that from above*, verſ. 16. *is pure, peaceable, gentle, eaſie to be intreated, &c.*

2. Theſe powers ſhew themſelves in the men acted by them, ſo that God ſayes, *Geneſ.* 3. 15. *I will put enmity between her ſeed and thy ſeed*, Gal. 4. 29. *He that was borne after the fleſh perſecuted him that was borne after the ſpirit.*

3. The greateſt power is in the world to come, that deſtroys the worke of the Devill; *Greater is he that is in you, then he that is in the world*, 1 *John. Rom.* 16. 20. *God ſhall tread downe Satan under your feete.* Satans power is a created power, and ſo limited,

the power of a servant onely to doe what he is appointed, and no more.

4. All these are set out excellently in him, *Mark.* 6. 2. *What is there to me and thee thou Jesus, &c.* As if he should say, I am not of this world under thy power, I am Satans, thou hast nothing to doe with me, nor I with thee, so that though he worshipt Christ, whiles he was under Satans power he had no desire to be under Christs, that seemed a torment to him, but when he was under Christs, he would not againe be under Satans.

5. Hence though the number of Satans subjects are more, and the nature of his power more agreeable to the world, yet the vertue of his power being weake it cannot prevaile, no not so much as against the weakenesse of God, or the weake ones of the Lord Jesus, who are mighty through Christ, the poore fishers cast downe Devils out of their holds, take away their captives, discover his deceipts.

6. The conceipt was too high that *Eusebius* cites of the Starres, that they are for signes, and so are as a booke in which are set forth the natures and state of things below, with the revolution of the times thereof, which is expresly against the Scripture, who says, *That the times and seasons are in the Fathers hands*, that is, knowne onely by him, so as that Christ himselfe as man had many things hid from him of that nature, and therefore not revealed in the booke of the Starres, *Act.* 1. 7. *Matth.* 24. 36.

FINIS.